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Views and Opinions.

Secular Education and The N.U.T.

DURING the life of the present Government there are three instances in which it has had to face issues with which the Freethinkers of this country are directly concerned. And in each case it has shown itself lacking in either the courage or the devotion to principle to deal with them adequately. The first instance was that of the Blasphemy Laws. Here it had to face the attack on laws which, as a late Lord Chief Justice declared, are priest-made, and are obviously maintained for priestly purposes. The Bill gained a striking majority, but the Government in obedience to the orders of its religious masters killed it in Committee. The second instance was that of a Bill to raise the school-leaving age. The Government professed to believe that the future of the country was locked up with the passing of this measure; and had it made it quite clear to its followers that it would resign if the Bill was rejected, that measure would have been carried. But again it had to face the demands of the organized Catholic vote, and the not quite so unified vote of other Christians who demanded a further measure of State subsidization if the Bill was to become law. So its religious supporters were quietly assured that a defeat would not involve resignation, and although the Bill was actually passed, the Government, in fear of the religious vote, submitted to an amendment which placed the Bill on the shelf until such time as the sectarians had got what they wanted. The third instance was the Sunday question. Here there was an obvious demand for Sunday entertainments, and only when the Courts had made quite plain the absurdity of magistrates and Chief Constables granting permission to certain people to break the law, did it announce that it was going to deal with the matter. And now Mr. Clynes,

the Home Secretary, has produced a Bill which for downright absurdity and sheer cowardice in dealing with a situation beats anything that has come before a British House of Commons for many years. I do not wonder that serious-minded men and women are beginning to lose faith in parliamentary government.

* * *

Religion and The State.

The Sunday question may wait to be dealt with for another occasion. At present I am concerned with the second of the three issues named, that of religious instruction in State-supported schools. This naturally played some part in the address of the new President of the National Union of Teachers, one of the strongest Trade Unions in the country, but which hardly shows itself able to deal with a national question in a broad and statesmanlike spirit. The New President is Mr. Angus Roberts, and it is a pity that he marred an otherwise able speech by devoting a section to the question of religion in the schools. The main text of the speech was the failure of the Government to bring into operation the measure for raising the school leaving age to fifteen years. Mr. Roberts professes to be bitterly disappointed that a majority of the House of Commons should have put sectarian interests before the cause of education. No one but himself could be astonished at the result, or will be surprised at similar results so long as the House of Commons busies itself with something with which it should have no concern. If it is the business of the State to teach religion to children, is, as Mr. Roberts says he believes religious teaching lies "at the very foundation of national life," why should he blame those members of the House of Commons who act as though they also believe this to be the case? After all, if the State is to subsidize religious instruction it is not out of the way for members of parliament to ask "What is the religion that is being taught?" Nor is it very unreasonable to give first consideration to something that is of vital concern to our national life—if it is so.

* * *

Teachers as Parsonic Cats-paws.

Anyone who knows the N.U.T. knows that nothing short of a revolution in the organization, and almost a revolution in the character of the average teacher, will enable it to take a plain stand on principle and ask for the abolition of the parson in the school, whether in person or by proxy. Just as the politician thinks most of the votes, so the average teacher thinks most of promotion, with the result that the many thousands of teachers who see that Secular Education is the only just and logical policy, remain silent, or kill any protest they have to make against sectarian domination by vague and meaningless talk of an education which is to be religious without being sectarian. That is a sheer impossibility, save

in the one, and in the case of civilized countries, impossible circumstance of there being but a single form of religion existing. Belief in the Bible and in Christianity is sectarian and nothing else. Christian teaching is the advocacy of sectarianism. The size of the sect has nothing to do with the question.

Let me be quite fair to Mr. Roberts. He does not advocate the teaching of Christianity in the schools. That would be too direct. He says to those who would "have Bible teaching removed from Council schools," that there is no such thing as secular education, "it is impossible to separate religion from education. A good teacher with a real sense of vocation, who recognizes that religion is something to be lived as well as taught, cannot teach passionlessly and irreligiously. Education is a form of religion, which includes the love of beauty, the making and development of character and the capacity for service." For quite gratuitous muddle-headedness that passage would be hard to beat. "Secular Education" is a phrase that is defined in the Education Code itself, and has a perfectly clear meaning. Mr. Roberts simply gets himself into a hopeless tangle by using "religion" in a way that has no application to the controversy he pretends to be discussing. The discussion is not as to the value of a love of beauty, or the development of character, or the nobility of service. The discussion is all about the teaching of certain religious doctrines. Mr. Roberts knows that as well as we do, and it is sheer incapacity or deliberate waywardness to confuse the issue in this matter. We would advise Mr. Roberts to approach the religious bodies and tell them that the N.U.T. is quite with them, in their claims for religious instruction because it wants to teach the love of beauty, etc. One need not dilate on the bad effects of religious instruction on children when it develops such mental crookedness on the part of the teacher.

The Great Betrayal.

Mr. Roberts should at least pay some attention to the history of the education controversy, and also to the questions at issue. Take the following:—

If you trace the origin of compulsory elementary education as provided by the Act of 1870, you will find that leading nonconformists of that day were themselves secularist in their outlook and in their demands. Then came an awakening to the national demand for Bible teaching in the new State schools. I refuse to believe for one moment that the people of this country, the Local Education Authorities, and this N.U.T., which has always decisively rejected the secular proposal, will ever be persuaded to give their consent to a system which would mean the destruction of the very foundation of our national life and faith.

Mr. Roberts is quite correct when he says that prior to 1870, the leading Nonconformists were advocates of Secular education in the State schools. This was due to two causes. First they held that the State should not teach religion, and therefore it was as wrong to teach it to children as it was to teach it to adults. Second, as the only religion established by law was that of the Church of England, it was taken for granted that if the State taught any religion it would be the religion of the State. Rather than have this they were content to go without any. But as this threatened to leave religion out of the schools, and as the only chance of keeping people Christian was to get them to believe before they understood, the Church was alarmed. So a compromise was suggested, which by teaching what was called "undenominational" religion, would turn the schools into preparatory classes for Church and chapel. Thus it

happened that the leading Nonconformists, in one of the greatest betrayals of principle of the nineteenth century, turned round and embraced the principle of State teaching of religion in the case of children, while still repudiating it in the case of adults. The statement that this came about in consequence of a national demand for the Bible in the schools is not true. It is just nonsense. There is not a word of truth in it. It is so demonstrably untrue that the attempts to make the school time commence after the religious lesson has been opposed, and defeated, on the ground that if this were the case hardly anyone would send their children in time to get the religious lesson. As to the N.U.T. and secular education, the value of this must be known to Mr. Roberts quite well. He must know of the large numbers of teachers who are afraid to speak at Conferences and other gatherings in favour of secular education for fear of becoming marked men in consequence. The timidity of teachers in this direction is notorious.

* * *

Life and Religion.

Judging from the rest of Mr. Roberts' speech it is difficult to believe that he is quite so uncultured as his remarks on what would happen in the absence of religious instruction would lead one to assume. Does he really believe that the foundations of our national life, and of the training of children depend upon having the Bible in the schools? Does he actually believe that truthfulness, and honesty and loyalty, and character training cannot go on in the absence of religious teaching in the schools? What of the large number who are brought up without religious instruction at all? Does he really believe that the character training of children in elementary schools all take place in the half-hour or so given to religion at the opening of the day? He must remember that if religion is introduced at any other part of the day, the teacher is acting with gross dishonesty towards both his employers and to the parents whose children he has under his care. Does the rest of the school-time have nothing to do with character forming? It is really difficult seriously to reason with a man who at this time of day can solemnly argue that you cannot train citizens properly without having the Bible in the schools. A man who does actually believe in that is plainly unfit to have anyone's children entrusted to his care. And this because he shows himself completely lost to the whole significance of the scientific and sociological developments of the past hundred years. Such a man has small reason for chiding the members of the House of Commons who placed sectarian interests before the interests of education. If Mr. Roberts is right in what he says they were fully justified in what they did. They were practising what Mr. Roberts preaches. There is only one course that will end the squabble between the sects, and also open the way for a genuine educational advance. That is for the State to restrict itself to its proper task of imparting secular instruction. That will be better for the children, since it will prevent their minds being clogged with ideas that they have to painfully unlearn. It will also be better for the teachers for they will no longer be afraid to whisper what they believe, and may set their pupils an example of intellectual honesty. It will be better for the State since it will breed a more intelligent type of adult. The only one it will be worse for will be the parson. But human nature is tolerant and charitable, and perhaps some use may be found for him pending his gradual extinction.

CHAPMAN COHEN.

A Brave Woman Atheist.

"Hail to the steadfast soul,
Which, unflinching and keen,
Wrought to erase from its depth
Mist, and illusion, and fear!
Hail to the spirit which dared
Trust its own thoughts, before yet,
Echoed her back by the crowd!"

Matthew Arnold.

So far back as 1832 Lucy Aiken wrote to Dr. Channing: "You must know that a great, new light has risen among Englishwomen." Lord Brougham, a still better authority remarked to a friend about the same time: "There is at Norwich a deaf girl, who is doing more good than any man in the country."

It was in that sleepy cathedral city that Harriet Martineau was born. She has given us a picture of life in the quiet town; of its clerical exclusiveness and intellectual stagnation, only slightly modified by the social gatherings of a few cultured families, and by an infusion of French blood, the result of the revocation of the Edict of Nantes. The Martineaus themselves were among the "aliens" whom that intolerant measure drove to our hospitable shores. At Norwich they had flourished for a century, part of the family devoting itself to silk-weaving, while others were in the medical profession. Harriet's father died young, leaving a family of eight children, of whom Harriet and her brother, James, the distinguished theologian, are both famous, although poles asunder in ideas.

Harriet Martineau was barely of age when she published her first book, *Devotional Exercises for Young Persons*, a modest publication of the Unitarian School in which she had been educated. It is a work of no consequence, but it was the harbinger of a splendid series of works which raised her to wide fame and real influence.

Her mind broadened rapidly, and she soon attracted attention. Works of fiction, travel, folk-lore, biography, and sociology, flowed from her ready and versatile pen. She even attempted a series of stories illustrating the working of the principles of political economy. These stories had a very wide circulation, and extended her reputation throughout the Continent of Europe. Visiting the United States, she had a royal reception. On her return to England, she associated herself with Charles Knight, one of the pioneers of cheap publishing, and contributed many books to the popular series which earned for him a deserved reputation.

With the object of lightening her literary labours by more variety, she next employed her busy pen on a series of tales for children, of which *The Settlers at Home* and *Feats on the Fiord* are still read. At the same time she produced two novels of a marked and distinguished character, called *Deerbrook*, and *The Hour and the Man*, the latter dealing with Toussiant L'Ouverture and the Haytian Rebellion. This work remains her most popular production.

Then, her health failed, and Lord Melbourne pressed upon her a Government pension, but she would not accept it. In declining this pension, she said plainly that she could not share in a system of taxation which she had criticized adversely. Her illness lasted several years, but she turned even misfortune to account by writing *Life in a Sick Room*, a work which alike prove her rare courage and serenity under the iron hand of affliction. On her restoration to health, she visited the Orient, and recorded her impressions in *Eastern Life*, a work in which she declared her Freethought opinions.

During all these years her mind had been maturing,

and the result was embodied in *Letters on the Laws of Man's Nature and Development*, written in collaboration with Henry George Atkinson, a famous contributor to the *National Reformer* and other Freethought periodicals. This volume revealed to all the world that Harriet Martineau was an Atheist at a time when such opinions incurred ostracism and even persecution. Nor was this her most notable contribution to Freethought literature, for three years later she translated August Comte's *Positive Philosophy*, a work which turned its own artillery on the Orthodox with deadly effect. While thus employed she yet found time to write *The History of England During the Thirty Years' Peace*, which is the finest historical work written by a woman in the English language, at once a model of clarity and impartiality.

From this time it was mainly as a leader-writer on the *Daily News*, then at the height of its power, and as a contributor to *Once a Week*, that her literary ability manifested itself. To the last, in spite of recurring bad health, she took the greatest interest in every movement for the bettering of humanity. She lived through a long, happy, useful life, and sank, calmly, full of years, into the grave, regretted and esteemed by tens of thousands of her fellows.

Because Harriet Martineau taught the vital truths of Liberty and Fraternity, of good deeds to others, of tolerance, she is worthy of remembrance. Popularity, applause, and friends were rightly hers. Who knows, when the final result is weighed, who will have done the most good in the world, the artist who adds masterpieces to our literature, or the warm-hearted woman who did her best to alleviate the weariness, the fever, and the fret "of modern life." If Freethinkers, still true to the long line of their illustrious dead, keep her memory green, holding her, as she was, the embodiment of true womanhood, then better than in effigy or epitaph will her life be written and her tomb be built in the hearts of her fellow-soldiers in the Army of Human Liberation. Harriet Martineau was deaf from childhood, and an invalid for many years, yet, the last word is one, not of pathos, but of strong, human encouragement. For the woman who can, in large measure, live down disaster and shipwreck of health, and rise triumphant over the fell clutch of circumstance, may justly be acclaimed as the victorious mistress of her fate.

MIMNERMUS.

A Victory.

BEHOLD, Home-Secretary Clynes
In Nineteen Thirty One designs
To strike a blow for Freedom!
Those bad old Sunday Laws must go,
And all true friends of Progress know
That he 's the boy to lead 'em.

He 's introduced the cutest Bill
To let folk do just what they will—
Subject to these provisions:
That Local Councils say they may,
And bigots fail to find a way
To veto such decisions.

Soon Cinemas each Sunday night
May open for the world's delight,
If they 'll forego all profit.
But Theatres clearly have no case,
And Clynes has put them in their place.
"Not all at once. Come off it!"

Let 's all wade in and share the fun,
Now that the English Sunday 's won
For working men's enjoyment.
Three cheers for him who took the fore!
No Labour Leader could do more;
It might increase employment.

P.V.M.

Heine's "Conversion."

WHEN, in 1834, Heine published his accounts of *Religion and Philosophy in Germany*; he had told, with much gusto, how Kant, the great German philosopher, had dethroned God, stormed heaven and put the garrison to the sword; it came as a great surprise in 1848, to hear that Heine had returned to religion and been converted.

But then you never knew where you were with Heine. Perhaps it was only another jest of his, of which the point would duly appear. Heine was an adept at making people sentimental, and then, when he had got them down on their knees, bursting into mocking laughter and making fools of them. As, when he told his friend Meissner: "If I could only walk on crutches do you know where I should go? straightway to church." When Meissner looked sceptical, Heine continued: "Most certainly to church! Where else could I go with crutches? Of course, if I could go out without crutches, I should prefer to saunter along the smiling boulevards to the Jardin Mabille."¹

In his just published book, *Heinrich Heine* (Dent, 12s. 6d.) Mr. H. Walter devotes a chapter to Heine's conversion. Mr. Walter is a professor of German language and literature, at McGill University, Montreal, and his book is a good one. When one compares it with some of the monstrous biographic mausoleums in which the lives of our public men are preserved, only to be read by the unfortunate reviewers—if they are conscientious—and students of history, Mr. Walter's work is a model of what a biography should be. It is only just over 300 pages long, but it contains all the essential facts. It is lucid and well written, and his comments are full of common sense. Of course it will not displace William Sharp's *Life of Heinrich Heine*, published over forty years ago—long out of print, and the publisher out of the trade—no new work on Heine will ever displace that, it is only a small book, you could slip in your pocket, of no more than 235 pages, twenty-three of which consist of Index and Bibliography, but it is a gem. It is one poet writing the life of another poet, and he put all his heart into it. Here is a sample which could be extended to pages:—

He has given voice to our inarticulate resentment against we know not what; he has been our advocate against a blind tyranny of nature; he has given expression to our unexpressed pain. A new note, an intensely modern note, vibrates in the nervous prose of his sentences and in the magic of his verse. For the first time a strange voice is heard laughing at the sanctities of four thousand years; not a mere mockery, the ripple of which has passed over the sea of humanity from all time, but the laugh of the modern man who has reached the summit, or what he believes to be the summit, of human life, and does not see even the most ordinary Pisgah beyond, much less a Promised Land.²

However, Mr. Walter's book is a welcome addition to the subject, his knowledge is wide and deep, and he gives details of several matters which Sharp only touched superficially.

We must remember that for several years Heine lay upon what he called his mattress—grave, paralysed and in great pain. Writing to his brother Max, in 1848, he says: "Don't be surprised if some fine morning my muse should turn pious. In my sleepless nights of torture I compose very fine prayers which, however, I do not get taken down and which are addressed to a very definite deity, the God of our fathers." Again, Mr. Walter quotes him as saying:

"In this state it is a great blessing for me to feel that there is somebody in heaven to whom I can whimper the litany of my sufferings after midnight when Mathilde has retired to rest . . . and can confide to Him many a thing one is in the habit of keeping even from one's own wife." As Mr. Walter observes:—

There is not a trace of mysticism in all this, scarcely even of spiritualism; its distinguishing feature is rather its robust utilitarianism. Heine henceforth tests the advantages and the convenience of his new-found theistic faith in many and often startling ways: "Thank God," he says in a letter to Laube, "that I have again got a God, for now I can in the enormity of my suffering afford a few curses and blasphemies, a solace not granted to the Atheist." Wolf is probably right when he conjectures that if a mother or a sensible and compassionate wife had sat at his bedside, Heine would probably never have sought the way to God, and there would have been no need to seek it. (pp. 25-254.)

His God, says our author, is not a new spiritual conception, independently elaborated, of his new religious life: "but is nothing more than a pretty crude echo of the Jehovah he had been taught to worship in his childhood, as rough-hewn and unspiritual as the image on the top of a totem-pole, a God who punishes in this world and in the body, whom he does not love but fears all the more. He is angry, revengeful and spiteful, and when you come in conflict with Him you had better knuckle under for He is too powerful to be provoked with impunity. At the same time he is a person with whom you can argue, whom you can scold and treat with the most lordly familiarity."

This utilitarian conception of religion and the strictly limited use of God is expressed in a conversation he had with Adolf Stahr and Fanny Lewald in 1850: "Don't imagine that I am without religion. Opium, too, is a religion. When a little pinch of grey dust is strewn into the atrociously painful wounds made by the burning, and the pain then ceases immediately, shall we not say that this is the same calming power which manifests itself in religion? There is more relationship between opium and religion than most people think. Look at this Bible which I get read to me; it is a perfectly wonderful book, this book of books. When I can no longer kill my enemies I leave them in the hands of providence, when I can no longer look after my affairs, I hand them over to God; only my money matters," he added with a smile, "I prefer to see to myself." We are not surprised, says Mr. Walter, to find Fanny Lewald remarking; that in spite of the Bible reading and the talk about God, Heine was in these things the same as ever.

As for a future spiritual life of virtuous bliss, he observes: "Much as I believe in a continuance of existence, the thought of a passionless bliss, an eternal joy, really makes me shudder. If I floated about in blue space as a bodiless luminous shape and began all at once to burn and shine in the ether as a pure flame of virtuous gas, oh God, how terrible that would be! As a matter of precaution I have, however, burdened myself with so much passion that there exists really no need to be afraid of an ethereal state of bliss and its boredom." Clearly, says Mr. Walter, he would prefer an existence free from pain in this world to all the ecstatic joys of the other, and we feel that a complete recovery would be the signal for a return to religious indifference." He blasphemously observes:—

Whether it be, that God is peeved when the

¹ H. Walter: *Heinrich Heine*. p. 256.

² Sharp: *Life of Heinrich Heine* (1888). p. 203.

physicists watch his fingers suspiciously or that he has no intention of competing with Bosco the conjuror, he has even now that religion is in such peril, disdained to bolster it up with any astounding miracle. Perhaps from now on he will no longer condescend to perform sacred tricks in any of the new religions he introduces on earth, preferring to demonstrate their truth by reason rather, indeed the most sensible thing to do. (p. 306.)

A. Weill relates a "religious" conversation which took place in 1851, the very year in which he announced his conversion to the public. "We are to be holy like Jehovah?" Heine asked: "What do we know about it? Who will guarantee that Jehovah did not play the same kind of pranks as Jupiter did with Juno, Venus, Hebe, and many other youths and young women? I would rather be the son of Jupiter, for I do not wish to exchange my living life for a living death. It is true we are given a draft on immortality. But has Rothschild signed it? We may never be able to cash it." (p. 251.)

Sharp gives an example of one of his confessions of faith, made in his most desperate straits: "A religious reaction has set in upon me for some time. God knows whether the morphine or the poultices have anything to do with it. I believe again in a personal God: to this we come when we are sick, sick to death and broken down. If the German people accept the King of Prussia in their need, why should not I not accept a personal God? When health is used up, money used up also, and sound human senses used up, Christianity begins. . . . For the sick man it is a very good religion." He returned, he says, after having herded swine with the Hegelians, and concludes:—

The immortality of the soul, our permanence after death, will then be given us into the bargain, like the fine marrow-bone which the (Parisian) butcher, when he is contented with his customers, throws gratis into the basket. Such a fine marrow-bone is termed in French *la réjouissance*, and the most excellent strengthening broths are made therewith, which are also very soothing for a poor pining sick man. That I did not reject such a *réjouissance*, and rather took it to heart with comfort, every feeling man must approve.

Strange to say, Mr. Walter has omitted to mention the death of Heine, which gives the impression of the book being unfinished. Just before he died, says Sharp: "an anxious friend called to inquire as to his state, and to bid farewell. With officious zeal he asked if the dying man had made his peace with God. "Do not trouble yourself," replied the poet, with a wan smile, "Dieu me pardonnera; c'est son métier." These were the last words uttered by Heinrich Heine. His untamable irony illumined even the shadow of death." ("God will pardon me; it is his business.")

Heine, the brilliant son of the gifted Jewish nation is dead, but his words, more imperishable than marble and bronze remain. They will endure while civilization lasts. He said, with becoming pride. "Lay a sword upon my coffin, for I was a brilliant soldier in the Liberation warfare of Humanity."

W. MANN.

If a man wants to read good books, he must make a point of avoiding bad ones; for life is short, and time and energy limited.—Schopenhauer.

To reform one's maxim is nothing; it is but to change the title of the book. To learn new habits is everything, for it is to reach the substance of life.—Amiel.

Never yet has law formed a great man: 'tis liberty that breeds giants and heroes.—Schiller.

Brain and Mind.

(Concluded from page 229.)

VARIOUS names have been given to different parts of the brain, such as the thalamus, and the hippocampus, and by some authors the thalamus has been considered as the seat of memory. To give even a summary exposition of these matters would, however, take too long, and, moreover, they do not bear immediately on the points to which I desire especially to direct attention. The designation of the thalamus as the seat of memory is an example of what is called "localization" with regard to the brain. Other examples of localization, on which there is almost universal agreement, are those that place the seat of vision in a posterior part of the brain, and so on, demarcating for each of the senses a special quarter. Finally the great triumph of localization was that by which Broca assigned the seat of speech to the third convolution of the left frontal lobe.

The doctrine of Broca's lobe, as it is somewhat loosely called, constitutes the most shining triumph of physiological research. It has become a sacred doctrine in nearly all the medical schools and universities where such matters are taught. Long reflection on these matters, however, has convinced me that this theory of localization is of the same nature, and almost as crude, as that of the assignment of faculties to certain "bumps" of the bony box, the cranium, in which the brain is contained.

To elaborate the arguments by which I arrived at this conclusion would take too long at present, for it involves the study of a long series of problems which form the basis of my *Principles of Psychology*. It may suffice here to indicate that the doctrine of localization is inconsistent with itself. For instance the localizations referring to the various senses are situated at diverse places relatively remote from Broca's convolution. Now when we analyse the term, "word," so as to ascertain its full meaning and implications, we find that we must comprehend all the elements supplied by the senses involved and their associations. This implies in turn that if there be a localization corresponding to words in Broca's convolution, there must be lines of communication between the centres of these senses and Broca's lobe; and it is therefore further implied that interruptions of these communications, at any part of the course, would prevent the proper conception of the words corresponding.

Broca based his doctrine on the fact that injuries, or lesions, in his third convolution prevented the comprehension of words, and so produced "aphasia." He argued that, because lesions in the third convolution produced aphasia this convolution indicated a localization there of the function corresponding to perception and premonition of words. This style of argument, however, is subject to many errors. In the first place it is evident that a blow of sufficient strength, anywhere on the skull, would produce aphasia, it might even result in total unconsciousness. Further, from what we have said, as to the lines of communication from the various so-called centres to this convolution, it is evident that the re-section, or interruption of communication, at any points of these lines would also produce aphasia.

In this case, however, we are able to contest Broca's conclusions by comparing his results with those obtained by Marie, who, sixty years later, working at the same hospital, investigated a series of cases of aphasia, more numerous and better defined than those of Broca. His judgment was that Broca had not

* Sharp: *Life of Heine*, p. 197.

proved his theory, and mainly for the reason that his conception of localization was not justified. Marie's results, embodied in two big volumes, by one of his pupils, Dr. Moutier, were published about the same time as my own book *Psychology: A New System*, which by another route, and relying on arguments obtained from the principles of psychology, made it clear that Broca's arguments were unsatisfactory, and that the crux of the whole matter was precisely the conception of localization.

It is on that account that I entered a caveat against the full acceptance of Ferrier's otherwise useful image of the telegraph system, because it implies that there is a terminus at which some functionary, or function, is localized. Nothing of this, however, is found in the brain. Monakow, who with Marie holds that the theory of localization is unfounded, describes the so-called centres, not as termini, but as "gates," through which the stimulus passes.⁴

The whole theory of Broca's lobe is but one out of innumerable instances which show how vague and inefficient are studies in physiology with regard to the elucidation of psychology, unless the physiological data be interpreted by means of well ascertained principles of psychology. Short of that, the probings in the physiological field are as wide of the mark as if a man hovering over St. Paul's in a balloon, on a foggy day, were to observe the dean and chapter entering the cathedral, and on that basis deduced the details of their debates.

The positive stimulus is not all that we have to take into account in considering the nature of the nervous action associated with perception; equally important are the inhibitions necessary to prevent the incursions of extraneous impulses, strong enough at times to submerge the new stimulus itself. The image of the brain's constitution in this regard is more nearly represented by the picture, suggested by Sir William Gowers, of an instrument filled with energy which required restraint, such as an organ in action, rather than that of a piano which remains inert until it is struck.

The blood supply must also be taken into account, and that fact is brought home to us clinically in case of deficiency produced by disease of the arteries, or by some weakness of the heart's action. There is also to be considered the factor of the competition of stimuli from various sources, and also the characteristic disposition of the whole nervous system at any moment.

The study of all the component forces or influences, producing this result, involves considerations of great complexity in the domain of heredity, and also in the total education, and experience, physical, emotional, and intellectual, of the individual. We are far away here from the *tabula rasa*, which Locke took to be an image of the brain in regard to new experiences. Goethe says, "Leicht bei einander wohnen die Gedanken" (lightly side by side dwell the thoughts); it should rather be "Schwer bei einander"—for, in this world as in all others there is a continual struggle for survival.

Here, in order to condense a vast subject into a short space, I have been forced to proceed somewhat brutally, stepping from head to head of the main positions, each of which, if thoroughly discussed, would lead to a volume.⁵ The complete exposition

⁴ I do not here quote Monakow simply for his authority, but merely by way of reference.

⁵ The image which we should form of the brain is not that of a mass of substance, whether homogeneous or heterogeneous, divisible into parts having separate functions, but rather of a structure developed on a simple design wherein the nerve strands represent paths of communication, and the ganglia with their various parts form the means of opening

also inevitably lead to the question of the mechanism of the brain, or as we may say correspondingly, of the mind in the process of thought, whether that thought be elementary or be represented by highly complex forms of reasoning. Such an exposition would lead us to search deep down in the very arcana of nature's mysteries. It would be necessary, as a foundation, of a scientific psychology, to ascertain the elemental forms of thought from which all others are built up by combination. This is indeed the central theme of my "Psychology," where I call these elements the Fundamental Processes of the Mind. And I must refer readers who are interested to that book.

Proceeding rapidly, therefore, and omitting consideration of matters of importance, we come to a question: What is the correspondence between this physical apparatus and states of mind? Some people join issue here at once. They declare that the word mind has no real meaning, and for this term they would substitute something like states of consciousness, while some of them seem to have an underlying reservation that this simply means states of the brain. It is, however, evident in the first instance that there is such a thing as sensation; and further, that there is association of sensations with sensations of diverse qualities, and already without stopping here to enquire into the various elements here implied we may assert that we are face to face with mind.

The reluctance to admit mind is a curious manifestation not of untrained candid thinking, but of sophistication produced by the study of bad psychology and metaphysics, principally of German origin; for in the discussion which we have had already before us, it has been shown that the recognition of the brain as an organ of mind is far later and much less obvious than the recognition of mind itself in some shape or form.

The conception of a long series of physical events, including trains of vibration of the ether, laws of refraction, the action of these waves on certain structures involving the terminals of nerve fibres, the conduction of the impulses produced along the lines of communication produced by the nerves, the entrance of these impulses into other highly differentiated forms of nerve structure, and the actions and reactions of these amid an extremely intricate system of lines of communication and exchange stations, reactions so intricate and so ill-understood, that they have given rise to false theories among those who have studied them most elaborately: all this surely is further away from direct perception than the fact of sensation!

It is almost painful to find one's-self arguing solemnly in this way, but not only in psychology, but in sciences of a more objective kind, such as physics, especially when combined with the theory of Relativity, there is a tendency, marked amongst the most distinguished men of science, to search for mid-day

to the nerve impulses, the way to certain paths or shutting the way from others, though with this important proviso that the passage of the currents becomes registered in the form of some corresponding modification of the substance of the ganglion itself. The structure developed on these lines into an intricate form with many sorts of intercommunications together with its necessary supporting tissue, blood supply, and so forth is, during its growth rolled up and packed into the bony box we know as the skull. High brain development consists then not in size, but rather in the formation of extended series of paths of communications. Now when it is remembered that these developments have correspondence with our cognizance of the external world, it will be seen that the best brains, estimated by the highest standards of efficiency, and those in which the correspondences indicated are with realities so arranged, and susceptible of classification, as to afford to the mind the most extended and powerful supervision. In other ways this corresponds to a command of science.

"at fourteen hours," or, in other words, to attempt to prove something very abstruse by virtue of ignoring the obvious. In the old days Euclid, after positing certain data, when he found that his arguments led him to an absurdity, the simple-minded old gentleman being assured that his arguments themselves were good, concluded that the data were false. Some of the most famous of our modern pundits have got far beyond this—oh, what a marvellous thing is progress!—and having run into an obvious absurdity they hold their ground and persuade us that therefore the false premises themselves must be part and parcel of the order of nature. I stand in amazed admiration at some of these feats of our great psychologists and relativists, only that my admiration is tinged by the reflection that too much weight and honour has been placed upon the virtue of absurdity itself.

Again, I omit important matters, such as Memory, although at one time I devoted some four years to the study by way of experimentation; and finally I arrive at the question as to the relation between the function of the material machine and states of consciousness. We have seen indicated the physical preliminaries to sensation, and we may easily observe that as these conditions are varied sensation varies. Tracing out this line of argument we arrive at the conclusion which seems to me as well founded as any of the principles of physics, such as that of the law of gravitation: A correlation exists between any mental state and a certain physical state of which the chief components are found in the function of the brain. I use a guarded form of expression here, because as we have seen, the blood supply, and hence the work of the heart are factors to be considered. It would seem, however, for reasons which I cannot now elaborate, that such activities as those of the heart, though regarded as necessary precedent conditions, are of importance in this respect only for their influence on the nerve tissue. In other words, if by any artificial means we could produce a certain activity and disposition of the nerve elements, we would have, in immediate correlation, the corresponding state of consciousness. This explanation contains the germ of the true theory of ghosts, hallucinations, dreams, and similar states.

To give a completely clear expression of what I mean, I say, that if we could in some way direct all the processes of the nerves, and if our knowledge were sufficient, we could determine states of consciousness, which in the ordinary way are attained by nature providing the appropriate conditions; and further that where any one of these conscious states exists then there is a precise physical state correlated with it.

It may be asked why I do not use the word "cause" in place of correlation. My reason for that is that it is difficult to define the meaning of cause; as a matter of fact, whenever, in physical science, we speak of physical cause we really imply nothing more than a sequence which is invariable within our experience. In the case we are dealing with, however, I can find nothing to guide us to show where the sequence takes place. The physical actions at work are multitudinous and complex, and we do not know at what precise point consciousness arises, and it is on these grounds that I think the word correlation is preferable to cause.

Some philosophers speak as though thought were something physical, and Büchner has especially distinguished himself by asserting that ideas are a kind of excretion of the physical apparatus. This is localization either *in excelsis* or *ad absurdum*; for whereas previously it seemed that even a living representative presiding over a terminus figured as too gross and crude an image, Büchner is content

with a dead substance. On the other hand it appears to me that the mental or psychic effect is something of a category quite different from that of a physical stimulus.

The clearest image that we can form of vibrations of ether bear no suggestion whatever of the sensation red, for example. It is possible to go further and say that if our histological knowledge were so complete and delicate, and if we were further so acquainted with the molecules that compose the nerve tissues, that we had the clearest view of the very movements of these particles, right throughout the whole scope of the brain activities, we would still have not the faintest suggestion between these two worlds of things, both realities, but I can imagine no way of reaching further in precision than by this principle of correlation.

Here, for the moment, I leave the matter; but on this basis I hope later to be able to touch upon some of the interesting topics that to-day divide thinkers into opposite camps.

ARTHUR LYNCH.

Acid Drops.

If the Sabbatarians have their way the happy alliance between the Church and the public house will be once more re-established. After Easter Sunday we read several reports from Southend—from parsons—that owing to the closing of the cinemas there had been an increased attendance at some of the churches. So everything was lovely. On the other hand the *Daily Express* correspondent, in the issue of that paper for April 6, reported that hundreds of people were walking about in the drizzling rain trying to find some form of amusement. Probably many were driven to church to find shelter from the rain. Anyhow the Churches were not the only places well-attended. The *Daily Express* says:—

Hotels which give secular concerts free of charge on Sunday evenings to those people who frequent their winter gardens and lounges are packed to the doors.

Clubs and publichouse are full of men and women, many of whom in the ordinary way would have been in the cinemas with their families.

Instead the children are left standing outside the public house doorways wondering when father and mother are coming home.

Every one is asking: "Where shall we go and what shall we do?" No one can supply the answer, and Southend is a town of dejection.

Left alone Sabbatarianism would have its usual consequences. It was the shutting down of Sunday sports that paved the way for the drunkenness of the English people, and when to this was added the horrible treatment of the factory hands by the pious factory owners, we had the working classes reduced to the degrading condition of the early nineteenth century. But Sunday was kept unbroken. The choice was between the Church and the pub. It was ideal—for the parson.

An interesting dog-fight is going on in a Methodist journal between the Rev. Thomas Tiplady and Mr. Martin of the Lord's Day Society. Mr. Martin, says Mr. Tiplady, is trying to get enforced the obsolete Act of 1781, which will close the cinemas and leave the public-houses a complete monopoly of the later hours of Sunday. Mr. Tiplady, although he declares that the cinemas have done more during the last twenty-five years to keep people out of public-houses than any other organization; appears to have no objection to closing the cinemas! If Parliament closes the cinemas, he argues, it must close the public-houses also; and if it accepts the principle of "no commercial exploitation of Sunday for purposes of amusement or recreation," it must apply this principle to the public-houses as well as to the cinemas. Both justice and the moral welfare of the people demand this, he declares. Why, he adds, should the public-house have preferential treatment? All this, of course, sounds very nice and convincing to Mr. Tip-

lady and other self-appointed custodians of "the moral welfare of the people," who desire to close both the pubs and the cinemas on Sunday. What they overlook is the fact that the man-in-the-street does not agree that it is "wicked" and morally wrong to drink beer on Sunday or visit a cinema, and that he has no intention of being deprived of such enjoyments because the Sabbatarians object to those who supply his needs making a profit by so doing. Moreover, he fails to see the force of such objection, while the fact is obvious that no parson refuses to profit by the entertainment he provides for the pious on Sunday.

The Secretary of the National Sunday League, Mr. G. R. Austin, is very particular about assuring the readers of *Ideas* that brighter Sundays are not anti-church Sundays, and that the promoters of Sunday enjoyment have no desire to fight the Church. On the contrary, he says, the Sunday League wants to work side by side with the Church. He adds:—

Most of the excursionists who flock to the sea and the country on a fine Sunday are those hard-worked men and women who can call no other day of the week their own. They toil six days. Surely, in the eyes of any fair-thinking man, it is not a crime against religion if they enjoy their only free day in a healthy manner.

Fair-minded men, however, do not require convincing in regard to the need for and advantages of Sunday League excursions and entertainments. And such arguments as the Secretary uses are not in the least likely to convince the parsons and Sabbatarian bigots that Sunday enjoyment is not a crime against God's express command. This being the case, we fail to see how Mr. Austin's timid apology for Sunday League activities can serve any useful purpose. A bolder line for the League to take is that the people of Britain have a right to enjoy Sunday as they may think fit, and that the Sunday League, acknowledging this right, is doing and will continue to do whatever is possible to ensure that ample opportunity for such enjoyment is available.

In *Methodist Times* the editorial columns contained recently the following remarks concerning the late Arnold Bennett:—

He was critical—some would say unjustly and cruelly critical—of the Methodism in which he was brought up as a boy: the caricatures of Five Town Methodism in *Anna of the Five Towns*, *The Old Wives' Tale*, and *Clay-hanger*, were not too exaggerated to be painfully wounding. Even those who most resented them must surely have felt that they were not without point. Bennett's revolt was inevitable reaction against a too frigid Puritanism; he merely gave literary expression to the feelings of many inarticulate sufferers. Unfortunately unpleasant memories so warped his imaginative faculties that he seemed unable to see any good thing in the Church of his boyhood; hence his pictures of provincial Methodism are one-sided, incomplete, and therefore inartistic . . .

For the benefit of the novice in things literary, we should explain that to speak too critically, and too frankly and therefore unpleasantly, concerning religion or a religious community is an infallible indication that an author is inartistic.

Canon Child of St. Helens solemnly warns the people of this country that they are devoting too much time and money to cinemas, and neglecting the "common duties of the home, study, and objects of life to be done." On the other hand, we suggest that it is inadvisable to treat the allegations of the parsons too seriously. Parsons are notoriously slipshod social observers. They have a habit of seeing only what accords with their prejudices. Before the cinemas arrived, the objects of parsonic disapproval were music-halls, theatres, indoor pastimes, and outdoor games. The public was alleged to be spending too much time and money on these. Anything will do, if the public shows a liking for it. The parsons' real grievance is that they and the churches are being neglected. If the people were to attend exclusively to the "duties of home, study, and objects of life to be done," would the parsons be pleased? Not a bit. There would immediately be forthcoming solemn warnings about the people's neglect of the "spiritual"—in other words, of the parsons and the churches. The parsons' instinct of self-preservation is always very much alive.

Apropos of Canon Child's criticism, we note that Sir John Gilbert of the L.C.C. declares that people of every age are taking classes in everything; there are 150,000 in the evening schools. Evidently, some time and money is being devoted to things other than cinemas.

There is a Church in Great Dalby, near Melton Mowbray, which has for its organist a completely blind man, who receives the splendid remuneration of one shilling per week. But the Church has decided to economise, and as a start they have reduced the blind man's salary to 30s. per year. This will give the organist plenty of material for reflection on the nature of Christian brotherhood.

A reader of *Radio Times* says: "One of the wisest and wittiest of George Eliot's many wise and witty sayings is surely 'A difference of tastes and jokes is a great strain on the affections.' We always listen to the Vaudeville, hoping against hope that we may hear something amusing." Well, our friend can always put his radio set out of action when the Vaudeville item is in progress. That is what so many people do who are unable to appreciate the bad joke of a religious service.

Another reader is grateful to the B.B.C. for supplying many points of view on controversial subjects, and thus broadening the listeners' interests. He will probably appreciate, we suggest, that as he is never given any freethought comment on religion by an avowed Freethinker, he is being deliberately deprived by the B.B.C. of the benefit of having his interest broadened where religion is concerned. Freethought is the one particular controversial subject which the B.B.C. will not allow a fair hearing to be extended to. Fair play for Freethought is regarded as dangerous to religion.

A writer in *John Bull* supplies some hints on the cultivation of the art of sound judgment. Its basis, he says, is the faculty of keeping an open mind, of listening to criticism, and of being willing to profit by the ideas of others. The final advice is:—

It is a great mistake to resent criticism, for what other test of our views and opinions have we? Criticism is a short cut to truth and deserves a patient hearing. This is the kind of advice that Christians more than any other members of the community should take heed of and profit by. How can the Christian hope to form a sound judgment as to the value of religion, or know whether his creed is worth professing, until he has acquainted himself with the criticism, views, and opinions of Freethought? He will certainly not acquire that judgment by merely believing what the theologians assure him is "truth." Nor should he overlook the sinister significance of the fact that priests and parsons do not encourage one to keep an open mind in matters religious. It is only in regard to religion that an open mind is looked upon as a dangerous possession.

A reader of *The Times* sends the following story, the ending of which will, we feel sure, be sadly disappointing to the savages in our midst:—

The following mundane explanation of a dog's strange behaviour may be reassuring to those who are apprehensive of supernatural phenomena. Some time ago my father's Alsatian appeared very frightened and upset when taken out of the front door for a walk. After going a little way she behaved quite normally, but when coming in she again showed signs of fear, and after that she stood trembling on the doorstep and refused to go out at all. Yet nothing could be discovered to account for her evident distress. For several days this mystery puzzled my father, who began to fear that the dog's nerves were affected, until it was found that there was something wrong with an underground electric cable leading from the front door to a light in the drive. An escape of current, although imperceptible to human tread, had shocked and scared the dog.

The owner of the dog, of course, went the wrong way to work in solving the mystery. He should have called in the "psychical experts." They would have discovered an "evil entity" at work. After that, the proper procedure would have been to call in a Roman priest to exorcise the malignant spirit with holy water and incantation.

Our Jubilee.

The Jubilee issue of the *Freethinker* will be published on May 10. That issue will consist of thirty-two pages, instead of the usual sixteen, which will include a reprint of the first number, and an account of the history of the paper. No extra charge will be made for this double number, but we are suggesting that readers should order at least two copies, using the extra ones for distribution. They will be thus helping to defray the increased cost of production, and also help to make the paper better known, and so secure new subscribers.

It is important that those intending to take extra copies should give their orders well in advance, as newsagents have to order of their wholesalers somewhere about ten or twelve days prior to the date of publication. By giving in their orders for extra copies by, say, the end of April, we shall thus have a guide as to what number we are justified in printing of this special issue.

In celebrating fifty years of existence the *Freethinker* is setting up a record not previously achieved by any Freethought paper in the whole of Europe. We want our readers to make it an occasion worth remembering.

TO CORRESPONDENTS.

B. A. MILLICHAPE.—Glad to hear from one who has been reading the *Freethinker* for forty-seven years out of the fifty during which it has existed. Hope to hear from many others of the army of veterans.

B. A. MACDONALD.—We understand that the *Observer* interviews were not the actual conversations that took place, but only the writer's impressions of what the interviewed parties meant. This should have been made clearer in the articles themselves.

D. A. WALKER (Johannesburg).—Have read your letter with considerable interest.

Mr W. JAKINS, of 7 Elsie Road, Southdown, Great Yarmouth, would be glad to learn the address of Mr. E. Bott.

B. GUDGEON.—Thanks for papers. The Medicine-Man is much the same wherever found, and whatever his theological complexion may be.

E. LECHIERE.—We had already seen the advertisement. Someone must be spending huge sums of money on it. The fact that so insane a thing as the Anglo-Israelite movement can command such an expenditure is enough to make one despair of human reason.

D. C. DRUMMOND AND J. WILBRAHAM.—Congratulations to two who have taken in the *Freethinker* since its first number.

M. ROGERS.—Hardly up to standard. Thanks all the same.

J. J. SMITH.—Regret we are unable to use.

J. PEARMAN.—You are not the only one who has protested against the "drivel" that is given out by the B.B.C. preachers, Sunday after Sunday. But how could it be otherwise? These preachers have to say what no other preacher will seriously disagree with, and when all is left out with which other Christians might find fault, there can be nothing left but meaningless chatter and ineffective commonplaces. Still, keep on pegging away.

H. GOOD.—May be used later. Sorry to hear of your wife's illness.

C. HARPER.—It should be obvious that when we say we have never come across a strong argument against Atheism, we mean one that we considered strong. We have read plenty of arguments which their authors considered overpowering.

H. TARBILTON.—Your praise of *God and the Universe* makes us blush. But we are pleased that you read the work with so much pleasure and profit. It is still selling steadily, and is doing the work it was intended to do.

L. THOMPSON.—The Bible is quite wrong, and you have gone wrong in following it. The fool does not say in his heart, There is no God. He says there is, and says it so loudly that he appears to be calling the whole universe to bear witness to his stupidity.

ALLAN HANDSACRE.—Sorry we mis-spelt your name in last week's issue, but we followed your script accurately.

The "*Freethinker*" is supplied to the trade on sale or return. Any difficulty in securing copies should be at once reported to this office.

The *Secular Society, Limited* office is at 62 Farringdon Street, London, E.C.4.

The *National Secular Society's Office* is at 62 Farringdon Street, London, E.C.4.

When the services of the *National Secular Society* in connexion with *Secular Burial Services* are required, all communications should be addressed to the Secretary, Mr. R. H. Rosetti, giving as long notice as possible.

Letters for the Editor of the "*Freethinker*" should be addressed to 61 Farringdon Street, London, E.C.4.

Friends who send us newspapers would enhance the favour by marking the passages to which they wish us to call attention.

Orders for literature should be sent to the Business Manager of the *Pioneer Press*, 61 Farringdon Street, London, E.C.4, and not to the Editor.

The "*Freethinker*" will be forwarded direct from the publishing office at the following rates (Home and Abroad):—
One year, 15/-; half year, 7/6; three months, 3/9.

Lecture notices must reach 61 Farringdon Street, London, E.C.4, by the first post on Tuesday, or they will not be inserted.

All Cheques and Postal Orders should be made payable to "The *Pioneer Press*," and crossed "Midland Bank, Ltd., Clerkenwell Branch."

Sugar Plums.

We have received from Mrs. A. Shiel the sum of £1, and from Mrs. Robertson £1 2s. 6d., as a contribution to the cost of distributing the Jubilee issue of the *Freethinker*. We are pleased to know that this issue is creating considerable interest.

We are able to report that many of our readers are acting on our suggestion of taking extra copies of our Jubilee Number for distribution among their friends. But we must impress upon all the need for ordering their extra copies at least ten days before the date of the issue—May 10. The earlier the better.

Although the place of this year's Annual Conference will not be officially decided until two days after this issue of the *Freethinker* is published, we shall, we trust, be excused for stating that Liverpool leads with a large majority. We give the news this week, instead of next, in order to give Branches and individual members as much time as possible to make the necessary arrangements. We hope there will be a record number of delegates and members present. Liverpool is very central, and we should like to see every Branch of the Society represented.

Visitors to Liverpool who require hotel accommodation, should write Mr. R. H. Rosetti as soon as possible, stating their requirements and length of stay. The sooner this is done the better, as it is not always possible to fix up hotel accommodation at a day or two's notice. All motions for the Conference Agenda should also be sent as early as possible. They should be in the hands of the Agenda Committee by May 1.

There is just time to give a final notice for the N.S.S. Social on Saturday, April 18, at Caxton Hall, Westminster. A good programme has been arranged, an excellent band will play dance music, the hall is a splendid one, and we hope to meet a large assembly of Freethinkers and friends. Tickets 2s. 6d. each, includes refreshments. Caxton Hall is just off Victoria

Street, Westminster, and St. James' Park Station (Underground) is less than two minutes walk to the hall.

We intend dealing at length with Mr. Clynes's Bill regulating Sunday entertainments next week. For the moment all we desire to say that for illogicality, absurdity, and downright injustice this Bill should take a front place in parliamentary annals, and Mr. Clynes come an easy first for stupidity—or worse. In some respect it leaves things worse than they are at present. If the House of Commons will pass a Bill of this kind it will pass anything. And if the British will stand an Act of this kind it will stand anything. It is the most contemptible thing that has been put before the public for some time.

Mr. S. A. R. Ready has a good and serviceable letter in the *Liverpool Post* of April 15, on the question of Sunday Entertainment. "Atheist" also has a column in the *Birkenhead Advertiser*, dealing with young men and Atheism. We congratulate our Liverpool friends on the use they are making of the press, and also the liberality of the local papers in inserting such communications.

All students of Sociology will give a hearty welcome to Dr. Muller-Lyer's authoritative work on the family, which now, in an excellent translation by Miss F. W. Stella Brown (Allen & Unwin, 16s.) is placed before the British public. The work is one of a series dealing with the whole process of social evolution, and it is little to the credit of English scholarship that a book of this quality, published so long ago as 1912 has only just seen the light in English. I hardly think that a work of equal quality first published in this country, would wait eighteen years for a translation into German. But in this country good books are still regarded as an easily dispensable luxury. This delay in making the work accessible to those unacquainted with German is the more regrettable because of the genuinely scientific character of Dr. Muller-Lyer's work. There is breadth of generalizing power, and a detachment from mere propaganda that is of extreme value in a book of this description.

We have space for a word or two on the main features of Dr. Muller-Lyer's work. It is essentially an evolutionary work. The family roots itself in biological conditions, but it emerges, as the family, amid sociological or psychological, or as some would say, super-organic conditions, the phase represented standing for a change from the herd to the individual. The various phases of the family are traced through its different "phases," it becomes a unit of social organization, only, with the development of wealth and the growth of capitalism to weaken before a more assertive individualism and a more developed State activity. More and more the State takes over the duties once incumbent upon the family—education, health, etc. This is the stage we have now reached, although not entirely so. It is indeed one of the features of the work before us that the divisions of human history into clear cut "phases" is carefully avoided. The old and the new jostle each other, and one phase of social existence in regard to the family may be much behind another "phase." It is this aspect of the work we have in mind when we speak of it as a genuinely evolutionary one. The change in human affairs is never strictly linear, and it is left for the scientific historian to trace the main lines of a cultural evolution. We know of few works on this subject that have done this more satisfactorily than this of Dr. Muller-Lyer's. The pity is that death prevented the talented author completing the series of works on sociological evolution he had planned out.

We have now received from the United States a supply of the lecture on "Atheism," delivered by Mr. Joseph Lewis at the Community Church, New York. When we published an abstract of this lecture some time ago, we had a number of enquiries as to its republication in pamphlet form. This has been done by "The Free-thought Press Association," N.Y., and can now be obtained from the Pioneer Press, price sixpence, by post sevenpence. The lecture is a very striking performance.

The Hebrew Saint of Rationalism

THE true Messiah of the Jewish race is the dispassionate, profound, and humanist thinker Baruch Spinoza. With the ruthless persecutions that followed the expulsion of the Moors from Spain, the Spinoza family escaped from the Iberian Peninsula to the less rabidly religious Netherlands. In 1632, at Amsterdam, the child Baruch, who was destined to immortalize the family name came into a distracted world. His early schooling was conducted in a rabbinical seminary, as he was intended for the priesthood. Subsequently, a Dutch teacher instructed him in modern philology, and the youth was soon attracted to the writings of Descartes. Spinoza's intellectual outlook was widened, and the doubts suggested by Descartes induced him to relinquish the religious creed of his race.

Spinoza made no secret of his changed opinions, which were received with horror and disgust by his relatives and former friends. Pressure brought to bear upon this sinful child of Israel proved unavailing. Threats and promises alike failed to deflect him from the paths of rectitude. An annuity was promised to Spinoza as the price of his return to Judaism, but when this was proudly refused the persecuting passion which seems inseparable from piety flamed forth. Long the victims of Catholic intolerance, the Jews had retained much of the religious zealotry of the past. Spinoza's life was attempted by a misguided fanatic. He was summoned to appear before the congregation, and he was placed under the minor excommunication. But as the obstinate heretic refused all signs of repentance the Synagogue pronounced the sentence of complete and final excommunication from his kindred and his race.

Spinoza was anathematised as follows: "With the judgment of the angels and of the saints we excommunicate, cut off, curse, and anathematise Baruch de Espinoza, with the consent of the elders and of all this holy congregation, in the presence of the holy books: by the 613 precepts which are written therein, with the anathema wherewith Joshua cursed Jericho, with the curse which Elisha laid upon the children, and with all the curses which are written in the law. Cursed be he by day and cursed be he by night. Cursed be he in sleeping, and cursed be he in waking. Cursed in going out and cursed in coming in. The Lord shall not pardon him, the wrath and fury of the Lord shall henceforth be kindled against this man, and shall lay upon him all the curses that are written in the book of the law. The Lord shall destroy his name under the sun, and cut him off for his undoing from all the tribes of Israel, with all the curses of the firmament . . . And we warn you, that none may speak with him by word of mouth nor by writing, nor show any favour to him, nor be under one roof with him, nor come within four cubits of him, nor read any paper composed or written by him."

Driven forth as an outcast, Spinoza was denied all assistance, and was henceforth condemned to a life of strict seclusion. Nobly independent, he made a scanty income by making and polishing lenses for use in optical instruments. In his Amsterdam tenebment, his inherited tendency towards consumption was aggravated, and he passed away at the early age of forty-five in 1677.

Meredith assures us that in the darkest hours of our distress we gather the worthiest about us. A faithful and enlightened few remained loyal to the outcast, and acknowledged his friendship. Also, Spinoza's lofty mental and moral character and bearing won many secret admirers. Again, his mild and sympathetic nature, combined with his retired life,

shielded him from the bitterest penalties imposed upon intellectual honesty, for even in relatively tolerant Holland the way of the heretic was hard.

Whether Spinoza was ever completely emancipated from that oriental mysticism which is so pronounced in many intellectual Hebrews is still controverted. That he was one of the earliest and acutest critics of the Jewish Scriptures is unquestionable, while his cogent and convincing statement of the problem of free will and necessity ranks him with the highest philosophers.

Greatly as he esteemed Descartes, Spinoza was dissatisfied with his unreconciled antithesis of mind and matter. Spinoza was anxious to establish a common basis for material and spiritual. Like other profound philosophers he was oppressed by the unspeakable enigmas of the infinite and eternal. Yet, one thing is certain. Things that exist are things that persist. There is "that which is in itself, and is comprehended out of itself." This is the eternal Substance from which Haeckel strove to trace the multitudinous manifestations of organic and inorganic Nature. The substance postulated by Spinoza, although fundamentally changeless or immutable, is nevertheless capable of manifesting itself in countless diverse forms. Man's restricted states of consciousness, however, permit him to perceive two only—the forms of material or physical extension, and the mental or spiritual consciousness. Although these different manifestations cannot be conceived as emerging from one another, yet both return to the basic reality or substance from which they arise, so that men are justified in concluding that these likewise govern consciousness. Nature is all in all. As the substance is immutable, all its various modifications are transitory. After a brief appearance, every object on earth, in air, in stream or sky, is restored to its substance-state. The waves appear and disappear in the ocean. New waves incessantly arise, persist but a few moments, and are succeeded by others whose existence is as brief.

Spinoza was a Monist. He affirmed the unity of existence. Descartes' dualistic scheme he completely discards. Spinoza's "Ultimate Reality," Nature, or Substance he expressly terms God. But this term must not be understood as the priests and people understand it. Spinoza's deity does not think, nor does it create. No real distinction exists between mental power as represented by the deity, and matter as it is displayed in Nature. They are one, their aspects alone appear dissimilar.

Spinoza's philosophy was rigidly deterministic, as the succeeding passage shows: "Imagine, if you can, a stone, while its motion continues, is conscious, and knows that so far as it can it endeavours to persist in its motion. This stone, since it is conscious only of its own endeavour and deeply interested therein, will believe that it is perfectly free and continues its motion for no other reason than that it so wills. Now such is this freedom of man's will which every one boasts of possessing, and consists only in this, that men are aware of their own desires and ignorant of the causes by which these desires are determined."

In his *Tractatus Theologico-Politicus*, Spinoza distinctly disavows the view that any scheme of theology may consistently co-exist with true philosophy either as claiming and exercising the right to control it, or as persisting as a distinctly separate system. The sophism of the double truth is clearly repudiated where Spinoza declares that the dissociation of faith from philosophy in no way implies that what is rejected in terms of reason may be accepted as a matter of religious belief. Yet, when the basic realities for which science and theology respectively stand are

fully comprehended no conflict remains possible. This anticipates Spencer's doctrine of the reconciliation of faith and knowledge. When science has taken all knowledge and wisdom within her province religion is conceded the very little, if any, that remains.

Banished in his lifetime by Jew and Gentile alike, Spinoza's death proved the customary occasion for the invention and eager circulation of stories of his conversion. Needless to state, these legends have no basis in fact. Long maligned and misunderstood, Spinoza's message to mankind has exerted a great and ever growing influence in cultured circles. Sir Frederick Pollock in his splendid study, *Spinoza, his Life and Philosophy*, quotes Auerbach's saying that the Jewish sage's mind has fed the thoughts of two centuries. In Germany, Lessing, Herder, and above all, Goethe and Heine were immensely influenced by Spinoza. *Faust* alone suffices to prove the power exercised over the emotions and intellect of Germany's supreme poet. Martineau, Matthew Arnold, and many other English humanists, owe much of their mental emancipation to Spinoza's teaching. In France, Taine and Renan, to name no others, venerated him as a master. Cultured Jewry throughout the world acclaims him as the most stainless star in the modern Hebrew firmament. And from the writings of Spinoza the great Freethought evangelist Charles Bradlaugh was proud to derive some of his most powerful arguments and illustrations. In the land where he calmly endured persecution, at the Hague, a bronze monument now stands which commemorates a philosopher endowed with a majestic intellect, who was also one of the noblest characters our wayward world has ever known.

T. F. PALMER.

Schools of Psychology.

A BIRD'S-EYE view of contemporary psychology is facilitated by a perusal of the International University Press Book, *Psychologies of 1930*, following on their *Psychologies of 1925*, and Sir John Adams' *Everyman's Psychology* (1930). A glance at some of the "schools" and methods now in vogue presents rather a chaotic impression, but may serve as a preliminary to an indication of what appear to be the most promising lines of inquiry.

Hormic Psychology, in the capable hands of William McDougal, makes up in vigour for what it lacks in modesty. It represents a species of vitalism in psychology, and sees a fundamental opposition between teleological and mechanical causation. Mechanical factors are dominated by a wholly new type of action ("hormic" action). By its very nature an animal selects a certain goal (instinct), and the fault of the Materialist, McDougal strangely says, is that he explains only in terms that are known.

The *Individual Psychology* of Adler illustrates that psychoanalysis has not issued in a materialistic philosophy for all its practitioners. Adler bears analogy with McDougal in his conception of characters as guiding threads, ready attitudes creating psychic phenomena, their expression (see his contribution to *Psychol.*, 1930).

Others of lesser repute are in the field. There is the *Intentional (Act) psychology* of Brett, and the *Functional* (H. A. Carr), giving rise to psychologies which endeavour to run a Dualism along with the mechanistic procedure, like the *Molor* psychology (Washburn), which flatly denies that conscious purposes are causal forces of a unique type, and the *Structural* methods, which, descending from the German philosopher Wundt, have been fruitful through

the medium of E. B. Titchener. Causal action here comes not from "mental," but from nervous processes (Bentley, Boring, Nafe). Of still less eminence are *Reaction* (Dunlop), *Dynamic* (Woodworth), *Factor* (Spearman), and *Motivational* (Troland) psychologies. *Configurational* (Gestalt) enjoys a measure of popularity in Germany (Köhler, Koffka, Sander), and deals, for example, with elementary sensations not as material for association within the conscious subject, not as separated bits awaiting organized assembly, but as parts of an immediately and directly perceived whole. While acknowledging that introspection lacks the chief methodological virtue of a position of observation external to the system under observation, Gestalt affirms that useful and valid information may be gained from the direct experience of physiological states.

Behaviourism appreciates in its fullest sense "the behaviour of living things," and even the term psychology is being challenged. The behaviouristic method is exemplified in America by Prof. J. B. Watson, who retains the name Behaviourism, by Weiss, and by Hunter, who coins "Anthroponomy"; in England by Prof. Hogben ("Publicism"); and in Russia by Pavlov, by Bekhterev and Schniermann, who adopt "Reflexology," and by Kornilov, who employs "dialectic Materialism," which is Marxian.¹

Behaviourism centres round "situation," and "response." It inquires, what are the natural responses made by animals to their environment? It then proceeds to train these responses by conditioning, and is especially interested in the education of babies—the training of infant "squirmings." To a loud noise the babe squirms (responds) fear; an "unconditioned response." We wish to abolish his fear, and so we accompany a loud bang with the presentation of food, toys, a maternal caress, or something equally acceptable. By careful treatment the babe will soon learn to respond to the noise with equanimity, and a "conditioned response" has been established. Nurture thus become more potent than nature (heredity). The musician's musical son does not "take after his father," for where but in a musical family would he get the pattern responses for becoming musical?

That, of course, is not the whole of Behaviourism, though perhaps its most useful aspect. For "conditioned response" Pavlov employs "conditioned reflex," and Bekhterev "associated reflex" (from the association of two stimuli, say, food and bang). It is important that training should start early, before detrimental reflexes are acquired. Kornilov agrees with Gestalt psychology that "whatever takes place in any part of the whole is [in part] determined by the internal nature of the structure of the whole," and here we approach a holism to which we think no emergent Materialist can object. The growth of the crab's new leg is conditioned by the fact that there is a whole, living crab in the near neighbourhood, just as a man's arm goes along the street because the whole system is doing so. It is only an independent, unrelated "holistic factor" that is unscientific. Parts condition wholes, and wholes influence parts, but it is determinism none the less.

"Class psychology" shows how individual members are influenced by the congregation which they help to comprise. The general characteristic is often focussed for expression in, let us suppose, a demagogue or even a parson. The clergyman may

¹Marx, it is understood, borrowed his dialectic from Hegel (overlooked by Feuerbach), and with Engels "inverted" Hegel and popularized dialectic, which was championed by Dietzgen, and, of late, by Lenin.

go to a psychological unit welded by various factors—architectural surroundings, a special type of music, of intonation, physical movement, facial expression, historical tradition. The inferior preacher may in his first sentence reduce a unified congregation to a mass of conflicting rebels groaning under platitudes and longing for the amen to bring release.

For *Analytical* psychology (Flugel, Janet) the fundamental conceptions are determinism and the unconscious. The term psychoanalysis² seems now to be recovering from its abuse by journalists and publishers. Much might be said of the merits of this method; let us here confine ourselves to a brief résumé of its correspondence with Behaviourism.

In the newly-born babe the psychoanalyst sees a mere empty bundle of potentialities; the Behaviourist sees the same, a mass of unconditioned responses. The psychoanalyst's "unconscious" is the Behaviourist's "unverbalized." In studying his analysand the psychoanalyst does not minimize the value of the objective (behaviouristic) method. He not only hears his subject's experiences (which to the Behaviourist is "language behaviour"), and his interpretations of them (which are all part of the data); he goes further. He also watches the gestures, the expressed emotions, and notes the varying intonation and the pauses. Hence it will frequently be impossible for him to tell all he sees to a sceptic who was not present; a "talking picture" would be of great help, and well suit his purposes.

* * *

In conclusion, we are persuaded that much of what is current in psychological theory will have to be thrown overboard. That which fails to appreciate the fundamental unity of scientific method will go the same way as phrenology and other spurious sciences.

Now it is quite clear that the two methods which create most interest at the present time are psychoanalysis and behaviourism, and this not without reason. These two, more than any other, can point to results. To ask which psychology is "true" is to ask which works. Approaching McDougal we can say, "Assuming your theory to be true, let us see you lift it from paper to practice." It cannot be done. If the development of character follows a certain line irrespective of science, education, pre-natal arrangements and so on, if there is always an extra something infused from the spirit world, or suddenly created by an Intelligence, the advance of scientific investigation beyond a certain point is vetoed for all time. The psychology which teaches this is an assumption, and must remain such on paper. It can never be vindicated in practice because there is no means of putting it to the test. The hypothesis can never be proved; it can only be disproved. And a study of physiological and biological controversy shows at once that many processes once accepted as "vitalistic" are on fuller knowledge scientifically calculable on deterministic lines. So that "hormic" and suchlike psychologies rest on the assumption that science will never find facts to disprove them. That alone labels such theories as useless dogma, and the study of historical controversy exposes them not only as dogmatic and useless, but as bombastic and unscientific as well.

Now put the same question to the behaviourist or psychoanalyst. A different tale can be told. Opponents lay much stress on the shortcomings of psychoanalysts in their present state of knowledge, yet have to admit, albeit grudgingly, that results have been obtained. The analysand need not necessarily be the easy dupe of suggestion. Subjects have

²The term autoanalysis (self-study) is also current.

often been critical and even a little hostile, and no one would suggest that psychotics were open to suggestion. Yet the conclusions of the analyst have been verified by independent evidence (see Flugel's contribution to *Psyche*, 1930). Suggestion itself, moreover, may be the natural reaction to the threat of exposure.

Nor does psychoanalysis stand or fall by sex. The physician Freud was wont to receive into his "den," patients of a none too temperate city who were suffering in large measure from sexual indiscretions, and this may account for his personal sex-bias. The fundamental fact, if there is one, is not sex. Is it food?

Behaviourism is really much more ambitious, even madly so. That Watson, Pavlov and their colleagues have produced results is true. That future success will conform to their expectations is at least open to doubt. Given all the facts, says Watson, we can tell after watching an act the situation which caused it (prediction), and can arrange the stimulus accordingly (control). While expecting a great measure of success in the study of the animal mind and the infant mind, we cannot see that in the case of the adult mind outward behaviour will always be a safe guide to mental states. "Given all the facts," certainly; but to suppose that no facts can ever escape attention is more optimistic than well-grounded. Watson sticks a pin in McDougal's finger and the latter flinches; the scheme works. But the next time McDougal does not flinch; a complication has set in with which the Behaviourist, not knowing all the facts, cannot deal (see *The Battle of Behaviourism*; a debate between the two mentioned).

Another fault of Behaviourism is the loose, incautious language used by protagonists like Watson. Opponents may be forgiven for taking him to imply that terms like "mind," and "consciousness" stand for nothing at all.

The development of psychoanalysis or even of Behaviourism should not be taken as replacing orthodox psychology entirely. The Behaviourist clearly works according to the analogy of his own feelings. Nor would even a general study of the subject be complete without an examination of the procedure adopted by Dr. Arthur Lynch, whose work does not fall easily into any of the sections enumerated above.

Prof. J. C. Flugel (London Univ.) conceives a widened basis for psychoanalysis. It is shown that repressed impulses lying dormant in the unconscious may be "sublimated" by the erection of better goals, i.e., ends that are not anti-social. Just as unconscious tendencies influence the conduct of the individual man, and just as it is possible for him to know and control them, so it may be with nations and groups. "The inner conflicts revealed by psychoanalysis within the individual mind," he says, "conflicts which entail an immeasurable quantity of suffering and inefficiency, are paralleled by natural, racial and social conflicts which cause waste and friction," and which even threaten human culture. At present, because of these conflicts, man can make but little good use of his knowledge, which can be dangerous as well as beneficial, being employed in the service of unconscious motives, of the nature of which he has but little understanding.

G. H. TAYLOR.

Beautiful thoughts are but emanations from beautiful souls shedding around them their own substance, as perfumes are particles of flowers that melt upon the air.

Anatole France.

A friend is a person with whom I may be sincere. Before him I may think aloud.—Emerson.

Hunger and Love.

GENERALLY speaking only in such papers as the *Free-thinker* does one find notices of serious books which attack the smug self-complacency of the English people.

Yet Lionel Britton's *Hunger and Love*, published at 7s. 6d., by Putnams, has been widely reviewed, and is among the best sellers.

There are over 700 pages in the volume, of which more than half of them deal with serious matters, and do not contain a fragment of plot. It is hardly likely that the outspoken comments on sex have made the book so popular, and it certainly cannot be the story element, which is very slight.

Very briefly the book deals with Arthur Phelps' reaction to commercial life in London, chiefly in the publishing trade.

The church comes in for some shrewd hits. On page sixteen, for instance, can be found: "but the church insists that sex is a filthy thing . . ." Arthur Phelps has had enough of religion at school. In common with all the other boys of the school he had pulled the plug on all willing obedience and respect.

After a boy had seen the curate he didn't want to go any further on the road to God."

Again later on: "God, according to the Archbishop, gave you your body; and the Archbishop having a superior sense of decency has ordered the job to be covered up . . . Love being one of the most glorious of the emotions of mankind you must provide yourself with a dirty mind when you think of your sex organs . . . the pastor will see to that."

Mr. Britton slashes at our boasted civilization, and who dare say that "God's in his heaven all's right with the world," when "Hunger and love" so powerfully presents the other side?

The style of the author will not appeal to those brought up on James Douglas and the slimy effusions of the religious press, but for those who like to grapple with their book and feel that their teeth are getting to the bone, there is might in such passages:—

"It's your job. To do their bidding. The prime-minister-judge-archbishop ideal. The profit sneaks on the grab. It's your daily job, to help in the swindle. They've got the police, they've got the soldiers. To bash and to stab. Obey or be dismissed. Do as you're told or starve. Remember how they told you to turn the other cheek. Your cheek not theirs. Police, soldiers, bash, stab. Remember told you give cloak also. Judge gets five thousand a year, put prison if take their cloak. See chap in Rolls Royce pays tithes Church of England preach "Sell all hast, give poor"; archbishop fifteen thousand preaching in cathedral. Batons, bayonets, brotherly love. God is love. Peace on earth. Pick up your dead!"

The Bible thrown at children at school does not always hit the mark intended by the pious bigots who insist on religious education. The writer attended a grammar school where "Scripture" was the bright three quarters of an hour every week. The form master, whose painful duty it was to take this lesson, used to set the form to read round a verse at a time from chosen chapters. On anyone asking for an explanation of a difficult passage, the tutor wearily referred him to the notes, and at the end of the lesson the tutor who was really a humorist at heart would sigh "Verily thou bringest grey hairs down in sorrow to the grave my children."

Arthur Phelps' experience of the Bible was somewhat similar:—

"They pushed it down your neck at school. All you can remember now is the dirty bits. Kids used to look up the dirty bits and pass them round. The school editions were selected, but the kids got hold of dirty bits at home. Pisseth against the wall. Interesting word pictures of ancient Judaic civilization."

But the interest bred in the school was solely contrast between the Bible and the smug curate who took the lesson. You could imagine yourself in full class asking to have foreskins explained, and why David gave their foreskins to the king. If God made Bible, why curate censor it? If not why say did? Filthy dirty stinking business whether lies or sham. Whichever it is."

So one could quote page after page, but a few gems must suffice:—

"Men like the Bishop of London who give loud thanks to God for the complete and utter ignorance of the human race—"tell me how a flower grows, tell me what sleep is."

"Say bish! why should a man have syphilis? Ah my son it is the will of God. It is punishment for sin; keep pure and you will be rewarded by not getting it. Yes, but see here bish! suppose I go balmy because my physiology don't function? Ah my son it is the will of God. Put penny in box as you go out."

"The mind of a bishop, what it's like from the inside who knows? But as it presents itself to the world it seems composed entirely of Sadism and sex lust complexes, no room for any activity but perpetual dwelling on sex desire and human torture in hell and society. Poor swine he can't help it, his mind is diseased."

"Your Grace will be pleased to preach a sermon in the Cathedral; God Bless our Arms? Your Grace will be pleased to vote for the Army Estimates? Your Grace will be pleased to subscribe a trifle to the British and Foreign for printing "Turn the other cheek." See, your Grace how brightly the steel shines; the blood has been wiped off."

These few extracts give but a little idea of the merits of *Hunger and Love*. The book must be read for the cumulative effects of the attacks upon our civilization, and many texts can be taken from it upon which to hang some good Freethinking sermons.

NECHELLS.

Correspondence.

TO THE EDITOR OF THE "FREETHINKER."

PRIESTS AND THE PRESS.

SIR,—"Keridon's" recent article on "The Conspiracy of the Priests and the Press," appears to me to be very unsatisfactory.

The instance he quotes of haphazard, apparently purposeless destruction of human life, unrelieved by any evidence of Divine Providence, are common knowledge and can be constructed by anyone possessing a knowledge of life without direct example from Press quotations. The facts are elementary and could be dismissed in a short paragraph. This problem must have formed an early doubt in the minds of any thinking Christian as much as anyone else—the name Christian does not necessarily imply a placid acceptance of established doctrine, although the expounders of that religion, I do admit, do not usually presuppose much intellectual curiosity in their followers. The point is that the Christian Church does provide for this emergency, and freely expounds its interpretation of this fact of life. Simply stated it is that "man knoweth not the ways of God," and when the Christian God 'chooses' to remove us from this life it is in fulfilment of some divine but, to us mortals, hidden purpose. I personally find little satisfaction in that but it remains, as I understand it, the basic interpretation of the Gospels.

Further, the question of the Press is equally unsatisfactorily dealt with. What does "Keridon" suppose to be the function of the Press? Subsidiary organs of the *Freethinker* perhaps? Surely he understands that the Press is a commercial proposition whose widest intellectual discernment is conditioned by the lowest common denominator of intelligence of the public whom it serves. The only distinction of special pleading is its political complexion which supplies the "plain man" with his arguments to enforce his own personal prejudice or to secure the political direction which will advance his personal gain. Of course all kinds of controversial subjects are discussed in the newspapers providing they are "written up" for easy assimilation, but the direction of the paper does not necessarily associate itself with the views expressed; least of all would it wish to sanction the propaganda against the Christian Church—a foundation—if perhaps a rather boggy one—of this society. Anyway it's bad business.

ERIC ANSELL.

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SOUTH PLACE ETHICAL SOCIETY (Conway Hall, Red Lion Square, W.C.1): 11.0, A. Yusuf Ali, M.A.—"The Irwin-Gandhi Compact: The New Outlook in India."

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